

# The Anti-Slavery Bugle.

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## The Anti-Slavery Bugle.

### THE SLAVE'S CHRISTMAS.

FIRST OF AUGUST.

BY GEORGE W. PUTNAM.

I hear a shout of victory  
Across the rolling sea;  
The sun of August shines upon  
A million of the free!  
'Tis many years since England's arm  
The mighty barriers rent,  
And freely from his prison-house  
The slave rejoicing went.

To-day, where England's banner floats,  
The red cross of Saint George,  
Waving on Hindostan's bright plains,  
Or Rocky Mountain gorge,  
Bids each free breeze that lifts it,  
Bids every passing wave,  
Tell the broad earth that 'neath its folds,  
There pines no chattel slave!

To-day, beneath the stars and stripes,  
The slave bows to his doom,  
And a proud nation, wreathed in chains,  
Is rushing to its tomb.  
They will not heed the hoding signs,  
Which mark the tempest high;  
They will not see the redning bolts,  
That flame along the sky!

To-day, by sunny mound and glade,  
The chapel bells do ring,  
And in the palm trees grateful shade,  
Their free-born children sing;  
And, answering from our own bright land,  
Peals from a thousand marts,  
That piercing cry of woe which comes  
From breaking human hearts!

To-day, above old Pilgrim graves,  
The slave counts his gains,  
The Merchant for the fetter raves,  
The pulpit foams the chains;  
And o'er Nebraska's glorious land,  
O'er Kansas' fertile plain,  
Dark Slaves' rattle, and Death and Hell  
Are following with their train!

O, Thou! who rulest in the heavens,  
The Day hath ceased to be!  
The Night is all-encompassing—  
We turn alone to Thee!  
Some token of Thy presence give,  
Thy fiery column show,  
That where it holds its gleaming way,  
Our weary feet may go!

## ENGLISH PREJUDICE AGAINST COLOR IN INDIA.

"There is one feature of English society in India, however, which I cannot notice without feeling disgusted and indignant. I allude to the contemptuous manner in which the natives, even those of the best and most intelligent classes, are almost invariably spoken of and treated. Social equality, except in some rare instances, is utterly out of the question. The tone adopted towards the lower classes is one of lordly arrogance; towards the rich and enlightened, one of condescension and patronage. I have heard the term 'niggers' applied to the whole race by those high in office; with the lower orders of the English it is the designation in general use, and this too towards those of our own Caucasian race who are no less in the line of race to excuse their unjust prejudice. Why is it that the virtue of Exeter Hall and Stafford House can tolerate this sort of without a blush, yet condemn, with pharisaic zeal, the social inequality of the Negro and the white races in America?"—*Bayard Taylor's Visit to India, China and Japan.*

No wonder that this distinguished American traveller is disgusted and indignant with the cruelty and insolence of the prejudice against color with which the Europeans in British India are infected; but a little reflection would have convinced him that the "virtue of Exeter Hall and Stafford House" need not be shocked at pharisaic zeal, because they have hitherto sent forth no such condemnation against it as they have meted out towards that which prevails in the United States.—In England little is known of the social condition of British India, except by some of the military and the upper classes. The ties of blood, language and religion which unite the natives to the British are not known to the people of British India. India is far off; we have few relations there; the people do not write to us; we do not read their newspapers, and we therefore know and care very little about them. But when the English people learn as much about the social condition of India as they know of the United States, their voice will be heard and their influence exerted for the amelioration and elevation of her people. It is not more than twenty years since Mr. Abdy's *Travels in the United States* informed us of the extraordinary length to which the Americans carry their hatred of the colored race. And at the present time there are hundreds of thousands of our population who have never heard of its existence, although they imbibe it rapidly enough when they cross the Atlantic. The truth is that in people in a low state of civilization—and of these there are plenty amongst all ranks and classes—there is a great deal of ignorance and prejudice, and are prized as valuable privileges. In our country the gradations of social position are unimpeachable, and are established by the outward marks of distinction. The more striking the outward marks of distinction the more insulting will be the assumption of superiority. Thus it is in the United States, British India, and every country so circumstanced. Yet we are amused to observe how the Americans look on in the tone of Mr. Taylor's mottoed rebuke. He is especially shocked with the British prejudice because it is exhibited towards "our own Caucasian blood," and because there is no "instinct of race to excuse their injustice." We think Caucasian blood has nothing to do with the matter, and we do not believe in the instinct of race. The truth is the American prejudice against color is so intense, and the antagonism produced by the institution of slavery so vehement, that the white race have succeeded in persuading themselves that their dislike to the blacks is no fault of their own, but is naturally implanted in them for some pre-determined end, precisely like the antipathies between some of the lower animals.—(*London Anti-Slavery Advocate.*)

"No picture could be more pleasant to contemplate than that which will this day be presented in the Southern States. Every slave will enjoy a holiday, and every slave will have his Christmas dinner. The humble cabin will blaze with light, and resound with merry voices. The banjo will give out its enlivening notes, and the flat foot of the happy negro will keep time to the simple but inspiring music. Could the misguided Abolitionists glance, this day, over the happy scenes that the Southern plantations will present, he would feel and own that Southern benevolence has taken the sting out of Slavery, and that the bondman is happier than the freed man. He would feel and own that the poor of the North are far more the objects of commiseration than the sleek, well-fed, well-dressed slaves of the South."—*Washington Sentinel.*

The holidays of slaves are violent reactions against the constraint and wretchedness of their condition. Their mirth is stimulated and unnatural. The severity of their hardships may be measured by the preciousness of the relief Christmas and New Year bring. Not a cotton hand in the South can be got to labor a minute during the time made sacred to the freedom of the slave. The concession, throughout the servile-labor States, of a regular period of complete exemption from all the incidents of bondage, save that of property, is of itself a full acknowledgment of the unnaturalness and unlawfulness of slavery. That Southern slaves enjoy extravagantly the Christmas holidays, does but prove the simplicity and mirthfulness, the patience and endurance of the African race. Enforce toil and a condition of bondage chafe and eat out the soul of the white man. The Indian sickens and dies under it. The African is not slain by the wrong, but once a year comes from it, with a wild vigor, expands into extravagant enjoyment. The fact proves not his adaptation to slavery, but his superiority to it. It becomes a Southern man to disparage the free negro. Whatever is reprehensible in his character, or deplorable in his condition, slavery is responsible for. If he be idle, as is greedily alleged, can it be expected that labor, which was his estate as a bondman, and was stimulated with the whip, will be honorable, attractive, agreeable? If among the free men of a Democracy, his African complexion marks him for prejudice and unkind distinctions, it is not the badge and remembrance of a servile condition, put upon him by the planters of the South? Does not slavery spot its victims, as murder marked Cain, and is not the Northern prejudice against color the instinctive assertion of the superiority of freedom, and man's natural protest against the enslavement of Man?

Will the Sentinel permit us to say that, while, throughout the North, no argument in support of slavery is respected, that which blatantly bases the right of white men to hold black men as property upon sheer might and determination is the least despised and hated. The Fugitive Slave law, the Compromises, the continuous Hegira of slave labor from the South to the North, give the lie to the state declaration, and weak argumentative deduction, that the bondman is happier than the freedman."—*Albany Evening Journal.*

## THE NEW SCHOOL PRESBYTERIAN CHURCH AND SLAVERY.

The New School Presbyterian General Assembly met in New York in May last. Its action on the question of Slavery was as compromising and cowardly as hitherto. It had not enough of humanity or morality to declare slaveholding a sin; but like the Methodist Church is disposed to recognize it as a divine institution so long as the government approves and sustains it. We give below a speech of Dr. Ross of Tennessee, which shows the animus of the Southern members, what the bible is made to subserve, and what sort of moral heresy Northern orthodox Divinity can fellowship. We also add a document issued by the Southern members after the adjournment of the assembly, expressive of the entire satisfaction of the slaveholding delegates with the action of the Assembly.

From the Independent.

SPEECH OF REV. DR. ROSS,

OF TENNESSEE,

In the New School General Assembly, May 23, 1856.

There is not a man on the floor of this house, my reference to slavery, has sustained greater loss of property than I myself. I emancipated my slaves. If I had kept them, they would now have been worth to me forty thousand dollars. I do not mean to say that when I emancipated them they were all the property I possessed, for I had other means besides; but now, in the providence of God, all is gone, and I am not worth a dollar.

I have always advocated the slavery agitation. I have differed from my Southern brethren in that matter. I have advocated every agitation which brings out the life and light of the gospel of Jesus Christ. By reason of the agitation of slavery, the Bible doctrines in regard to slavery are now better understood at the South than they were twenty-five years ago. We do not believe that God looks with a frown upon ownership in man, and we base our convictions upon the Bible. I think that Northern thinking mind is nearer the South now than ever before, on the question of the Bible in relation to slavery. You could hardly have had so sublime a book as "Uncle Tom's Cabin" twenty years ago. That is a book of which I may say this: Every fact is true, but every impression is false. That glorious genius has taken issued facts, not one of which is more horrid than the murder of Dr. Parkman in Boston, and piled them up to make a false impression in regard to slavery. You could not have had from New England such a book as Dr. Adams' "South-Side View," or Miss Murray's "Narrative."

One of the good effects of discussion, upon the South, is, that our high-toned men, our men of high education, who took upon trust all that was said upon slavery, by the North, twenty-five years ago, now look to the Bible. When the subject was pressed upon them that slavery is a sin, *per se*, they investigated it, in the light of the Scriptures. There is no reason to believe that the Bible such as was never known before. But, in the North, the agitation of the subject has driven off many of your good men into abolitionism, and the rankest infidelity. Are you not afraid that they have cast this book into the fiery furnace, where it has been melted, and compressed, and tortured, and twisted into a shape of their own?

What is meant by holding slaves from humanity, as was mentioned in the Detroit resolutions? What does humanity mean? If a man can hold three slaves, upon the principle of humanity, he can hold thirty. If he can hold thirty, he can hold three hundred. If he can hold three hundred, he can hold three thousand. Why the Car of Russia controls sixty millions! And I say that a man would be a great fool, who thinks that God looks down with a frown upon the monarch of Russia, with his sixty million servants. If he is as good as he is great, he is God upon earth. Or, is there another style of fool here, who will say that God looks down from heaven and regards the king or emperor as a sinner? Then, the czar of South Carolina might, upon the principle of that resolution, own thirty thousand bondmen.

upon the principles of humanity. So you see that resolution is worth nothing to you.

There has been but one speech here in which a Northern man went to the Bible to sustain his side, and that Northern man spoke for the Southern Institution (Dr. Joel Parker).

Now if that be so, is it not a startling fact? Is it not a startling fact, that no man dares to open his bible to prove the positions of the North? How is this? Sir, it speaks volumes. There is a constant attempt to run away from his plain English Bible into the fog of the Hebrew and the Greek, whenever the question of slavery is brought up. I bring you today this English King James' Bible with its beautiful dedication; and I remark that this Bible shows the sources of all power over men to have been given by God himself. Do you admit this? Is it not true? But if it be so, then all your theories drawn from Blackstone and Paley, as to the sources of power to human society, are not true. Adam and Noah had in their families given to them all the power that is now given to the Emperor of Russia—power over life, and over liberty—power to be exercised to the fullest extent, for the interests and good of the family and the empire.

There is no such thing as abstract right to "liberty and the pursuit of happiness." Every man comes into the world with all these rights circumscribed by the fact of his being in the family, the state, the clan the empire. There is no legal man that can dare to meet that position. I deny the doctrine of Blackstone. I deny Paley. I deny the Haves, I say that God has settled the fact of how men exist in social life. God gave to Noah the very first right to circumscribe life and liberty in his family. If Ham, instead of laughing at his father had killed Shem, Noah would have ordered him to be killed; for the law was given that "Whoso sheddeth man's blood, by man shall his blood be shed." The curse of inferiority was entailed upon Shem. Consequently, there never has been an African man who can compare with the highest type of the Asiatic man, to compare with the highest type of the European.

Turn to Exodus, 21st chapter: "Now these are the judgments, which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. If he came in by himself he shall go out by himself. If he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him children, she and her children shall be his; and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free; then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever. And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do. If she please not her master, who had betrothed her to himself, then shall he let her be redeemed; he shall not sell her for money, nor shall he be allowed to power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her as with his daughter. If he take her another wife, her food, her raiment, and her duty of marriage, shall he not diminish."—*Dr. Wescott—Does the Bible tolerate Polygamy?*

Dr. Ross—Yes, sir. I have a principle which will explain all that (great laughter). I could make that all plain to you, but I will read. "And he that is bought with money shall be called his own; and if he be found in his hand, he shall surely be put to death." Well, you may take that verse and do what you please with it! (Laughter.) "And if a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished: but if he continue a day or two, he shall not be punished, for he is his money." What do you think of that? It says, "for he is his money."

I will turn now to Leviticus, 25th chap., 44th verse. "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen: they shall not be of the land; they shall be bought with money: they shall not be as the Israelites. Now, were the Israelites allowed to buy of the Israelites? Did they kidnap them? Perhaps so. But were these buyers, under this institution of God, or the heathen-sellers, men-stealers? Certainly not.

Now, how far this institution was modified is not the question. The simple fact is, and the one which we need, that the institution of slavery is ordained of God, like the family institution; and whether the relation of master and slave is greatly inferior to that of husband and wife. I affirm that slavery is one of the social relations of men. It is like husband and wife, parent and child, and younger, teacher and scholar, magistrate and citizen, merchant and clerk, captain and soldier, sovereign and people. These relations of life are expressly ordained of God; or they exist in that social economy which is the result of Divine Providence. This is the service. This service is found to be either voluntary or involuntary, and, as to duration, brief or protracted. There is either restraint or liberty to oppression. The common talk of oppression in the relation of master and slave is just as applicable to all these social relations.

It is remarkable that in the highest and lowest of these relations there is a strange parallel, to say nothing of all the others. Women are said to be sold in the slave-markets, and it is called cruelty and oppression; but I have seen ladies, dressed in fine houses, polite manners, sold in a deliberate bargain and sale, upon the open sofas. I have known of the sale of a young girl, the daughter of a nobleman, to one who never could love her, would never of her own choice, marry; and all this for nothing more or less than money. I say there is a strange parallel. I ask if the relation of the wife and husband, in Europe and America, is entirely voluntary on the part of both parties, in the formation of the marriage connection? In all Europe marriage is a contract. It is as much a bargain and sale as what takes place in New Orleans. Dr. Adams, in the "South-Side View," takes up court after court, and counts the number of applications for divorce, in the Northern States, with the number granted. You seldom hear of a divorce in South Carolina.

I would say to the ladies in the gallery, that you cannot leave your chamber without the consent of your husband, although you may be superior to him in mind and in heart as heaven is above the earth (great laughter).

What is right and wrong? We are told that there is an eternal right and wrong in the nature of things. I am not dependent upon God to know that two and two are four. I thank him for the blind by which I am enabled to know that that is a fact, I know it from the laws of my mind. God has made laws as rules of government, which we are to obey. Where there is no law, there is no transgression. An offence depends upon the law which it violates, and not on the nature of things. It is against the law for a man to marry his sister. Now, is that wrong in the nature of things?

MANY VOICES.—Yes!  
Dr. Ross—No! It is not. I can prove from the Scriptures that it is not. Cain and Abel married each other's sisters, didn't they? How do you get over that? And so the relation of a man to more wives than one was in the beginning, it is still so in all ages. God sanctioned it in that day. There was no word against it; there is a word for it. But, in the coming day, when God meant to lift man still higher, for we are yet to be made companions for angels, a law was given against having more wives than one. Since the

day of Christ this has been in force. And now it is sinful to have more wives than one. That is my theory in regard to polygamy.

Judge JESSE.—If the laws of South Carolina, and the state of society existing there, should throw no impediment in the way, would it be the Christian duty of Gov. Aiken to manumit his slaves? Dr. Ross.—To settle that question properly would take a very wide reach of thought (laughter). But I think in argument I have got the best of my Northern brethren, and they must submit (laughter).

## A SOUTHERN MANIFESTO.

The Southern Delegates to the New-School General Assembly, since the adjournment of that body last week, have published a document, addressed

To the Ministers and Members of the Constitutional Presbyterian Church residing in the Slaveholding States.

It begins by stating that the signers feel it incumbent upon them to make an address to their Southern constituents on the subject of Slavery, and to give such suggestions as to the future course of the New School Church South as the exigencies of the present time demand. Its contents are arranged under six numerical heads substantially as follows:

1. The Detroit Resolution clearly implies that slaveholding is not *per se* therefore slaveholding cannot, on the ground of sinfulness, be made a subject of discipline. The exceptional cases involve the idea, that slaveholding is not wrong in itself; for if it were a sin, *per se*, no exceptions could be justified. The undersigned believe that the committee who prepared the Majority Report, and the vast majority of the Assembly, have no sympathy with the sentiment that slaveholding is a sin *per se*. Such an opinion has never been sanctioned by the General Assembly. The nearest approximation to it is found in the resolutions of 1818. But that it was not the intention of the Assembly of 1818 to express such an opinion is evident, from the fact that those resolutions were adopted by a unanimous vote—such men as Dr. George Baxter and Dr. Conrad Spence, of Virginia, voting for them.

2. The Detroit Resolution implies that slaveholding is dishonorable only when it violates the obligations of guardianship and the demands of humanity. Now there is no relation in life, that would not be sinful, if it should be incompatible with the interests of humanity. We believe that, in the surrounding circumstances in which the colored population exist in the Slaveholding States, the law of life demands that the relation of master and servant should exist. We do not think, therefore, that there is any objection to the Detroit Resolution thus interpreted; and we think that such interpretation is abundantly sanctioned.

3. The Detroit Resolution is not a law of the Church. It expresses the sentiment of the Assembly, but it has no more authoritative effect than the opinion of the Synods and Presbyteries and intelligent men. Not the assembly, but the Presbytery, is the law-making power in the Presbyterian Church.

4. A case of slaveholding properly disciplinable on the ground of inconsistency with the demands of humanity, cannot be disciplined by the Assembly except the case comes up from a lower judicatory. It is like any other case of discipline brought before the Assembly for decision. There is no intimation in the Report adopted by the Assembly that a case will occur to call for action on the part of a lower judicatory; and we who are acquainted with the operations of Slavery regard no more the fear of a case of slaveholding inconsistent with the demands of humanity occurring among us, than of any other relation in life. It would be unjust to infer from the actual discipline. We are assured that no such idea was entertained either by the committee who introduced the Report, or by the Assembly. The design was simply to state the course which the Assembly must pursue, in a case of slaveholding inconsistent with the interests of humanity should ever occur.

5. In our judgement the action of the Assembly, viewed as a whole, is favorable to the South—inasmuch as it expresses the Constitutional principles by which an offense is to be brought before the Assembly. It is now apparent that the Assembly has gone far in the direction of leniency, and unless it acts judiciously, but we have no reason to apprehend that it will ever be called upon to act judiciously. Its opinion in regard to the system of Slavery has been expressed repeatedly within the last sixty years, and we may, therefore, reasonably expect the cessation of all declaratory resolutions hereafter.

6. The undersigned believe that there is no occasion for the separation of the Southern churches from the Northern. We are persuaded that there are few who desire the introduction of the Slavery question into the Church. This is evident from the fact that the average number of members of the Assembly has not been more than a dozen, or ten years has not been more than a dozen. We believe that nine-tenths of our membership desire no further discussion of the question; and that we may now lay aside all apprehensions as to any necessity for a separation on our part.

If the Assembly should hereafter conclude that the relation of master and servant, in any case, is an offense; we shall unite to dissolve our connection with that body. We shall not join any other branch of the Church, that has a Northern connection, and where we should be constantly liable to the necessity of another separation. But we shall form a Synod, and we shall devote our energies to the great work of diffusing the principles of our common Christianity throughout the region where God has cast our lots. At present, however, we repeat, there is no necessity for pursuing such a course, nor do we anticipate that it will ever occur. God grant that we may ever be united in one Church with the Bible and the Constitution as the basis of all our actions!

To this document were appended thirty-one signatures representing Virginia, Mississippi, Missouri, Kentucky, Tennessee. Among the names were those of Dr. Boyd, Rev. C. H. Keel, Rev. W. E. Holly, Dr. Ross, Rev. H. Woods, and W. Turley.

## THE HERESY THE CHURCH APPROVES.

We subjoin the comments of the Free Presbyterian on the action of the Assembly:

1. The exposition of the constitutional power of the Assembly over the subject, contained in the report of a majority of the committee, and adopted by the Assembly is in our judgment correct in the main.

2. In view of the power asserted by the Assembly, as belonging to itself in this matter, its guilt, or its greatest delinquency, is in failing to exercise its power in bringing slaveholders and the advocates of slaveholding under discipline.

According to their own showing the General Assembly has power to cite, try and discipline a Synod, when it appears from its records, or is reported by common fame, that it is guilty of any immoral delinquency, or is permitting heretical opinions or corrupt practices to gain ground, or is suffering offenders of a very gross character to escape. Not only may the Synod be cited and disciplined for such neglect in itself, but also for overlooking such neglect in Presbyteries and sessions, so according to the Assembly's own report.

It has power to reach, "immediately but not directly," even a session or Presbytery. This power the General Assembly has affirmed by a large majority belongs to itself. Thus far we agree with that body.

But taking this definition of its own power, and looking at facts in the light of it, and out of its own mouth the Assembly is utterly condemned. Not only do common fame charge members and ministers of the New School Presbyterian Church with heretical opinions, corrupt practices and gross offences, but the discussion on its own floor furnished the Assembly with overwhelming evidence that the charge is literally and exactly true. Bearing in mind the Assembly's own definition of its constitutional powers, let us turn to the discussion and see what are some of the sentiments and practices avowed and defended.

In the first place both slavery and polygamy are openly, and definitely defended from the word of God. The pestilential heresy—"the wild and guilty fantasy that man can hold property in man"—is avowed and explicitly justified by appeal to the scriptures. In comparison with this heresy, others which have been deemed grave enough to convulse the church to its center, and rend it asunder are comparatively harmless. In fact Ross never put forth any heresy more false and wicked than this. One of her crowning sins was trading in slave souls for money; which is precisely the same thing, holding property in men. To buy and sell human beings, to make merchandise of men and women, is identical with holding property in man.

But not only is this heresy avowed and defended in theory, but some of the speakers declared that they practically adopted it; that they were living in the guilty relation of owners to their fellow men. One minister declared that he was a slaveholder from choice. Here then is heresy in doctrine and sin in life of the grossest character, publicly, unblushingly, defiantly avowed on the floor of the Assembly, thus confirming beyond doubt, or even the charge against the Southern portion of the New School Presbyterian Church, which "common fame" has been reiterating for years.

But not only is slavery defended and its practice openly avowed in open court before the Assembly, but, as if to show how this leaven of unrighteousness is corrupting men's minds on other subjects, Dr. Ross openly avowed that he believed polygamy is sanctioned by the Bible, and calls on the reporters in tones of defiance to take down his words, and declares that he is ready to face earth and hell in defence of that opinion. (Probably earth and hell will have no disposition, to oppose the Dr. in advocating such views. It suits them too well.) Dr. Joel Parker declares that Jesus Christ found no fault with the Roman law, which allowed the master to kill his slave, and feed him to his fish, leaving it to be inferred that Christ's silence virtually gave consent to this atrocious enactment, thus blaspheming the blessed Savior of the world, and the perpetrating of such a law in the Roman Empire, we suppose Dr. Parker, who probably does not aspire to be more holy than Jesus, would find no fault with it if enacted in the Southern States, where in fact the power of life and death does virtually, if not formally belong to the master. This same Dr. Parker and others place slavery along side of marriage and parentage, as all alike ordained of God, and equally pleasing in his sight.

Here then are facts brought out in bold relief before the General Assembly, showing that the most dangerous and deadly heresies of modern times are openly defended, and that the highest kind of test is constantly practised by its ministers and church members. The fact is also brought out that the Synods and Presbyteries and sessions are doing and intending to do absolutely nothing, to bring these heretics and criminals under discipline, but that whole Synods and Presbyteries are in fact addicted to these very sins and errors. The Assembly proclaims that it has all necessary power to reach these delinquent Synods and Presbyteries. And yet not only does it take no steps looking towards the exercise of discipline over men-stealers and theocratic if not practical polygamists, but it recognizes these very criminals on its own floor as brethren beloved in the Lord; as ministers and elders in good standing in the churches; slaveholders and moral polygamists, sit down at the same communion board, thus endorsing to the fullest extent. "Oh, most laudable and impotent conclusion!" When will New School Presbyterian papers and Northern ministers cease to talk of the anti-slavery character of their church, and tell their honest but deceived people the truth?

The time in which the New School Assembly is thus solemnly and openly endorsing slavery, is proclaiming anew its fealty to slavery, adds additional enormity to their conduct. The Assembly met in the month of May. In the same month slavery was enacted a series of outrages in Kansas, which, for cold blooded brutality and flagrant cruelty, have scarcely a parallel on the pages of history. Let us look at the two scenes together. "Look on this picture and on this." On the one hand we see a grave Assembly of professed ministers of the living God listening complacently and approvingly to the declaration of their Moderator, that if he should assent to the opinion that slavery is a great evil, he would be dragged out of the Moderator's chair. On the floor of another Assembly of the same character, days are spent in listening to labored defenses of slavery as an institution of God's ordaining and approving, which defenses are heard almost without rebuke; and the Assembly recognizes the defenders as honest Christians; thus completely endorsing the system. This is one picture, behold another: On the soil of Kansas this same institution, slavery, may be seen with torch and cannon, with bowie-knife and pistol, burning and robbing houses, stealing horses, driving women and children from their homes and shooting at them as they fly, murdering men and boys in cold blood, and committing crimes on helpless females. Thus slavery shows in the light of burning villages what manner of spirit it is of, and writes in the blood of freedom's martyrs the record of its own infernal wickedness. And slave grave doctors of Divinity, and dignified General Assemblies, proclaim that slavery is sanctioned by the word of God!

Is it strange that infidelity is overspreading the land? "The tree is known by its fruit." The world sees the fruits of slavery in the Kansas outrages; and hence if whole Synods and Presbyteries are successful in persuading the people that slavery is sanctioned by the Bible, they will have gone very far in persuading them that the Bible is the Devil's own book.

## A NOBLE TESTIMONY.

The following testimony on slavery was adopted by the Reformed Presbyterian (Old Side) General Synod at its late meeting in Philadelphia. It is just what the times demand, and is a noble contrast to the servile course of the New School Assembly.

"The Committee on Slavery reported. Reports accepted and adopted as follows:

Whereas, It is the office and the imperative duty of the Church and witnesses of Christ to present an open and faithful testimony against all sin—as especially against public and flagrant violations of the law of God, and infringements of the rights of man; and this the more, when these sins are cherished or countenanced by the professed followers of Christ; and

ers of Christ, and by the constitutions, laws, and government of the nation; and,

Whereas, The system of American slavery is and has been largely so cherished and countenanced, and has, in consequence, acquired new force and momentum, and sets up pretensions and claims hitherto unheard of, even in this land—among these the possession of large portions of national territory heretofore declared free soil, and asserting those claims with the most reckless disregard of the common principles of liberty, even as these have been, until of late recognized and avowed in the public policy of the country; therefore,

Resolved, 1. That this Synod reiterates its testimony against American slavery as a system which had its origin in violence, robbery and blood—in selfishness and cupidity, and which has been perpetuated in the same unholy spirit, and by the same unholy means.

Resolved, 2. That slaveholding is a sin against God, for which there is no apology—a violation of his law written in the heart of man, and revealed with non-day clearness in his word—inconsistent with the plainest injunctions of the scriptures, which imperatively require every man to "do to others as he would have others do to him;" which pronounce oppression and wrong to be sins of the most heinous character; and denounce against the oppressor, and such as abet him in his iniquity, the certain and fearful judgments of the Almighty. (Jer. xlii. 13)—destructive of all the most precious rights of our common humanity, asserting as it does the right to hold men as property to be bought and sold as men buy and sell cattle; forbidding legal marriage—giving to the slaveholder the right to separate husband and wife, parent and child; authorizing him to take the products of the labors of the slave, and appropriate them to himself, as he does those of his horse or his ox; permitting him to control with arbitrary and irresponsible authority and power all that relates to the intellectual and religious culture of the slave, and in fact shutting out from the vast majority of its immortal but wretched victims the light of knowledge and religion; thus not only consigning them to a life here deplorable and cheerless, but covering with thick darkness their prospect of life eternal hereafter.

Resolved, 3. That American slavery is not only as evil but an enormous evil; not merely a sin, but a sin of the blackest and most abominable character; not merely infringing on human rights, but annihilating them; not only a moral evil, dark and dreadful, but a crime deserving to be classed with robbery and piracy, and, like them, to be held in the utmost abhorrence and detestation by the plainest principles of the Christian religion.

Resolved, 4. That upon slaveholders and their abettors in the commonwealth and the church, this evil, and sin, and crime, are justly chargeable, for they make the laws which give it being and life, administer these laws, refuse to hear rebuke, and amid the blaze of light which has been poured in on all its abominations, will not see repent or reform.

Resolved, 5. That nothing but an absolute impossibility to emancipate, if such there be, can avail to rid the legal holder of slaves of his guilt in this thing. If the laws forbid emancipation; better utter poverty than to live by such a system of theft as slavery involves.

Resolved, 6. That the recent scenes of violence which have occurred in the Capital of the nation, in the halls of legislation, and in the Territory of Kansas, are but the native fruits of this iniquitous system, the natural sequel of its original and ineradicable wrong in stealing man from his country, and the perpetrating of the theft by enslaving their posterity; and while, in one view, these deeds of blood and ruffian acts are deeply to be deplored, as involving much sin and much suffering, in another they are to be regarded as, in Providence, designed to let the nation see, if it will, the true character of slaveholding, and the provision for the return of fugitive slaves, and in the engagement among the contracting parties to use the power of government to repress any attempt on the part of the slaves to secure their own liberty. Having gained a foothold, it has labored with signal sagacity, determination, and success to elevate itself to the place in which we now see it, as the paramount object of governmental protection and regard.

Resolved, 7. That the Constitution of the United States is one of the strongholds of slavery.—Slavery gained a foothold in the compromise of that instrument—in the three-fifths principle of representation—in the importation clause—in the provision for the return of fugitive slaves, and in the engagement among the contracting parties to use the power of government to repress any attempt on the part of the slaves to secure their own liberty. Having gained a foothold, it has labored with signal sagacity, determination, and success to elevate itself to the place in which we now see it, as the paramount object of governmental protection and regard.

Resolved, 8. That so long as the citizens of the United States adhere to this constitution, Christian-hating and man-en-slaving as it is, so long it is to be feared, will the slave power continue to encroach upon the interests of liberty and hence the only mode of keeping our country free from iniquity, and the only way to secure real, universal, and scriptural liberty, is to withhold, as we have ever done, all active support from this Constitution, and to seek by all scriptural means the formation of fundamental civil arrangements, in accordance with God's word and the rights of man.

Resolved, 9. That this sin lies at the door of the churches of churches which admit slaveholders to occupy their pulpits, to sit at their communion tables, and enjoy the privileges of members; that no church can claim to be entirely free from this sin, which does not forbid its members to give an active support by voting, holding office, &c., to the slaveholding Constitution.

Resolved, 10. That the ministry are bound as ambassadors of Him who came to "preach liberty to the captives," to exhibit the sin of slaveholding, to warn the slaveholder, to admonish him to repentance and reformation, and to admonish and to testify against all constitutions, laws, and enactments which favor the detestable system. Against such as refuse to do this we testify, *as if* against their trust—as deeply criminal, and as the enemies of human rights and of religious liberty.

Resolved, 11. That we would not not exalt unduly even personal, civil and political liberty—we would remember that there is another liberty—freedom in Christ from guilt and wrath, from the dominion of sin, alone to be secured by the gospel of Christ, and indispensable to the establishment and permanent enjoyment of common civil and political freedom.

Resolved, 12. That encouraged by the growing movement in behalf of freedom, and by the fact that not a few able, eminent men, occupying important positions in the nation, are engaged in conflict against this evil, we will labor to bring this nation to acknowledge the whole truth of Christ—to subject itself to His sceptre, and to yield obedience to His law, in the assured hope of the speedy coming of that day when all nations shall serve Him, and when men that is sprung of earth shall no longer oppress his fellow-men.

Respectfully in truth,  
J. M. WILLIAMS, Chairman.

"The man must be a prodigy who can retain his manners and morals undepraved by such circumstances, (the commerce between master and slave), and with what exemption should the statesman be loaded, who, permitting one half the citizens to trample on the rights of the other, transforms those into despots, and these into enemies, destroys the morals of one part, and the armor plate of the other."—*Thomas Jefferson.*



# THE ANTI-SLAVERY BUGLE.

## FREMONT'S ACCEPTANCE.

The following correspondence between Col. Fremont and the Committee of the Philadelphia Convention instructed to prepare him for his nomination as the People's Candidate for President, will speak for itself. We commend it to the earnest consideration of an enlightened and upright community.

## LETTER TO COL. FREMONT.

PHILADELPHIA, June 19, 1856.

Sir: A Convention of Delegates, assembled at Philadelphia on the 17th, 18th and 19th days of June, 1856, without regard to past political differences or divisions which are opposed to the repeal of the Missouri Compromise, to the policy of the present Administration, to the extension of slavery into Free Territory, in favor of the admission of Kansas as a Free State, and of restoring the action of the Federal Government to the principles of Washington and Jefferson, adopted a declaration of principles and purposes for which they are united in political action—a copy of which we have the honor to inclose—and unanimously nominated you as their candidate for the office of President of the United States at the approaching election, as the chosen representative of those principles in this important political contest, and with the assured conviction that you would give them full practical operation, should the suffrages of the people of the Union place you at the head of the National Government.

The undersigned were directed by the Convention to communicate to you the fact of your nomination and to request you in their name, and, as they believe, in the name of a large majority of the people of the country to accept it.

Offering you the assurance of our high personal respect, we are, your obedient servants,

J. S. LANE,

President of the Convention.  
JAMES M. ASHLEY,  
ANTHONY J. BLEEKER,  
JOSEPH C. HORNBLLOWER,  
E. R. HOAR,  
THOMAS STEVENS,  
KINSLEY S. BINGHAM,  
JOHN A. WILLS,  
C. F. CLEVELAND,  
CYRUS ALDRICH.

To JOHN C. FREMONT, of California.

## COL. FREMONT'S REPLY.

New-York, July 8, 1856.

GENTLEMEN: You call me to a high responsibility by placing me in the van of a great movement. The People of the United States, without regard to past differences, are uniting in a common effort to bring back the action of the Federal Government to the principles of Washington and Jefferson. Unprecedented the magnitude of the trust which they have placed in me, and the honor which they have conferred upon me, and the responsibility which they have placed upon me. I feel that I cannot better respond than by a sincere declaration that, in the event of my election to the Presidency, I should enter upon the execution of its duties with a single enterprising determination to promote the good of the whole country, and to direct solely to this end all the power of the Government, irrespective of party issues and regardless of sectional strifes. The declaration of principles embodied in the resolves of your Convention expresses the sentiments in which I have been educated, and which have been ripened into convictions by personal observation and reflection. With this declaration and avowal, I think it necessary to revert to only two of the subjects embraced in these resolutions, and to these only because events have surrounded them with grave and critical circumstances, and given to them especial importance.

I concur in the views of the Convention deprecating the Foreign policy to which it adverts. The assumption that we have the right to take from other nations its domains because we want them, is an abandonment of the honest character which our country has acquired. To provoke hostilities by unjust assumptions, would be to sacrifice the peace and character of the country, and all its interests would be certainly secured, and its objects attained by just and healing counsels, involving no loss of reputation. International embarrassments are mainly the result of a secret diplomacy, which aims to keep from the knowledge of the People the operations of the Government. This system, by concealing the character of our institutions, and its itself yielding gradually to a more enlightened public opinion, and to the power of a free press, which, by its broad dissemination of political intelligence, secures in advance to the side of justice the judgment of the civilized world. An open policy in our foreign relations, would command the united support of the nation, whose deliberate opinions it would necessarily reflect.

Nothing is clearer in the history of our institutions than the design of the nation, in asserting its own independence and freedom, to avoid giving countenance to the Extension of Slavery. The influence of the slave trade, and the powerful class of men interested in Slavery, who command one section of the country and would a vast political control as a consequence in the other, a now directed to turn back this impulse of the Revolution and reverse its principles. The Extension of Slavery across the Continent is the object of their power which now rules the Government, and from this has sprung those kindred wrongs in Kansas so truly portrayed in one of your resolutions, which prove that the elements of the most arbitrary governments have not been vanquished by the just theory of our own.

It would be out of place here to pledge myself to any particular policy that has been suggested to terminate the sectional controversy engendered by political animosities, operating on a powerful class, banded together by a common interest. A practical remedy is the admission of Kansas into the Union as a Free State. The South should, in my judgment, earnestly desire such consummation. It would vindicate the good faith of the Union, correct the mistake of the people, and the North, having practically the benefit of the agreement between the two sections, would be satisfied and good feelings be restored. The measure is perfectly consistent with the honor of the South and vital to its interests. As long as we give birth to this purely sectional strife, originating in the scheme to take from Free Labor the country sacred to it by a solemn compact, cannot be too soon disarmed of its pernicious force. The only genial region of the middle latitudes left to the emigrants of the Northern States for homes cannot be conquered from the Free Laborers who have long considered it as set apart for them in our inheritance, without provoking a desperate struggle.

Whatever may be the persistence of the particular class which seems ready to hazard everything for the success of the unjust scheme it has partially effected, I firmly believe that the great body of the nation, which thrives with patriotism of the Free men of both sections will have power to overcome it. They will look to the rights secured to them by the Constitution of the Union as the best safeguard from the oppression of the class which, by a monopoly of the Slave and Slave Labor, is enabled to oppress the rest of the Union. It is in my mind in time to reduce them to the extremity of laboring upon the same terms with the slaves. The great body of Non-Slavery Free men, including those of the South, upon whose welfare Slavery is an oppression, will discover that the power of the general Government over the Public Lands may be beneficially exerted to advance their interests and secure their independence; knowing that their suffrages will not be wanting to maintain that authority in the Union which is absolutely essential to the maintenance of their liberties, and which has more than once indicated the purpose of disposing of the Public Lands in such a way as would make every settler upon them a freeholder.

If the People intrust to me the administration of the Government, the laws of Congress in relation to the Territories shall be faithfully executed. All legislative authority shall be exerted in aid of the National will to re-establish the peace of the country on the just principles which have heretofore received the sanction of the Federal Government of the United States, and of the People of both sections. Such a policy would leave no room for the sectional party which seeks its aggrandizement by appropriating the new Territories to capital in the form of Slavery, but would inevitably result in the triumph of Free Labor—the natural capital

which constitutes the real wealth of this great country and creates that intelligent power in the masses alone relied on as the bulwark of free institutions.

Trusting that I have a heart capable of comprehending our whole country, with its varied interests, and confident that patriotic exalts in all parts of the Union, I accept the nomination of your Convention, in the hope that I may be enabled to serve usefully its cause, which I consider the cause of Constitutional Freedom.

Very respectfully,

Your obedient servant,

J. C. FREMONT.

To Messrs. H. S. Lane, (President) James C. Ashley, Anthony J. Bleeker, Joseph C. Hornblower, E. R. Hoar, Thaddeus Stevens, Kinsley S. Bingham, John A. Wills, C. F. Cleveland, Cyrus Aldrich, Committee, &c.

## ADDRESS TO THE PEOPLE OF OHIO.

COLUMBUS, O., June 30.

To the People of Ohio:—I am frequently asked by letter and otherwise, about affairs in Kansas, and what can be done to help the people of Kansas. That outgrowth of the great evil which has been perpetrated upon the people of that Territory, even under executive influence is but too true.

Armed bands of Southern desperadoes, in the shape of Kansas "Militia," are roaming over our infant State, sacking and burning houses, stealing horses, cattle and in fact, everything they can lay their hands on; families are robbed of their all, and frequently driven out upon the prairies to starve, whilst women are insulted and men murdered in cold blood;—in a word, civil war, of the worst kind, now rages in Kansas! Our friends, brothers and sisters there, have, time after time, implored the aid of the general government for protection, but have invoked aid in vain. The Chief Magistrate of this nation has been found actively engaged upon the side of our oppressors, and is even now, using all his influence to perpetuate this same suicidal policy for five years to come. The people of Kansas, a location must be longer; and already we hear the fearful ringing out from the plains of Kansas, "Resistance to tyrants is obedience to God!" relying upon "the justice of their cause, have made many Rufians "bite the dust."

That something practical should be done to protect our people from these outrages, and to end the strife which threatens to become general, all admit. A change of administration, and a National Executive actively upon the side of Freedom, would accomplish all, and must be done! The very existence of the Union itself depends upon such a change; but this, at this time, and Kansas, are then, must be done together, with thousands of her citizens. Something practical must now be done to save her. Her people are imploring the people of Ohio and the North to avert their impending ruin. Should a person go there singly, or in small parties, a felon's dole awaits them, if they go in large numbers, as a military organization, United States troops will be dispatched to disarm them at the very threshold of the State. Should we attempt to send "material aid," such aid may fall into the hands of the Border Ruffians, or designing demagogues, and never benefit the real sufferers. How, then, can we help Kansas? I answer, ESTABLISH A COLONY THERE. From a great colony of Buckeyes, a location must be made to the State in the Union has a richer soil, better climate, or even any superior natural advantages. That Kansas will eventually be one of, if not the richest State in the Union, I have not a doubt. Were our present difficulties settled, there is no place equal to that territory for making money. But in addition, Emigrants to Kansas have the promise of a better life, and a more certain future, viz: a part in the advancement of the great question of Freedom or Despotism now agitating the world.

Individuals in Ohio have done much for Kansas; as a State we have done nothing! Ohio should establish a great colony of Buckeyes, whose influence would be felt throughout the infant State. Such a colony we now propose to establish; and for this purpose, ask your cooperation. The colony should number two thousand men, but not less than one thousand at any rate. We must send Kansas through Iowa and Nebraska. Three hundred miles will thus have to be traversed with teams, yet those teams will be needed in Kansas. Our tents, cooking utensils, provisions and blankets must all accompany the party. This colony should be off within six weeks, or sooner, if possible. Arriving in Kansas, a location must be selected upon the line of the great Pacific Railroad routes that will eventually be built in Kansas. This location must abound with rich water and stone, and be in the midst of a good agricultural country. A city should be laid out, and the lots divided and sold to the settlers. Let the colony consist of men, secured for agriculture. For better security this colony should settle at first, together in the city, "set upon a hill," where its light could not be hid, would shed its light, or rather influence over all Kansas, and I believe restore peace to our people there, who are now in the midst of the attacks of our enemies, and would be in a position to assist, and sustain our friends all over the State.

This is the plan urged by our best friends. It is sustained by the State Kansas Committee. It is the only possible plan to save Kansas; with a little effort it can be accomplished. Let us then, all unite to take hold of this matter; talk over the propositions; see who will go. To raise 200,000 men we must have nearly 25 to each county in Ohio. Get men; interest community in this enterprise; thousands will aid and assist such a colony who cannot go. They will want money, horses, wagons, tents, blankets, provisions, tools, revolvers, and knives, and farming utensils of all kinds, from an axe to a mowing machine; carpenter's tools, mills and machinery. Two good saw mills should accompany such a colony. Money should not be given to agents or to irresponsible men, but directly to D. D. Booth, Chairman of the Ohio Kansas Committee, Secretary of State Committee, and used by them in sending Emigrants to Kansas.

Let me urge the reader, in conclusion, to be active; do not lose a moment; interest your community in this enterprise; get your county papers to call attention to the Ohio Colony, and the good it may accomplish; urge your young men to go; and let us all unite to encourage this emigration; and depend upon it, future generations, in FREE KANSAS, will bless you for it. Several are now engaged in Ohio in forming colonies. All should get ready and meet at Iowa City by the 1st of August, and proceed immediately to Kansas.

Yours, for Free Kansas.

SAMUEL N. WOOD.

From the Free Press.

## A REMINISCENCE.

MY DEAR BROTHER:—Among the emigrants who lately left this place to swell the number of Free State settlers in Kansas was — W —, a highly respected member of the Reformed Presbyterian Church. The year was 1847, and he was the man for the time, I send you the following incident in his history which now for the first time is made public.

In the year 1826, Mr. W — was returning to his home from a trip down the Ohio river to the mouth of the river. On the way he was joined by a man driving a cello of slaves, all marching two abreast, their wrists tied together with strips of rawhide. The man rode a fine looking horse, and was armed with whip and pistol, and other implements of his trade. Two of the slave women had children in their arms, and as they lagged behind a little, the driver would give them a cut with his long whip to hurry them on, much after the fashion of a Western driver when the cows and calves don't keep up with the rest of the herd. Mr. W — had often heard of human beings treated as slaves and driven to market in wretched cattle, but he had never till then witnessed such a scene. His whole soul was therefore roused into indignation at the sight, and without a moment's hesitation he proposed to his fellow-travelers that if they would stand beside him he would release the poor heart-broken wretches, and give them their liberty. The slaves had been bought up for a plantation in Louisiana, and having been dragged away from their friends and relatives

were overwhelmed with distress. Mr. W —, accompanied, affected like himself with the astounding sight, instantly complied with his proposal, and promised to see him through. W — then hailed the driver of the gang and asked him where he was bound for? "To Wheeling," was the reply. "What are you going to do with all these colored people that are tied together?" "They are slaves," said the driver; "I am going to take them to Wheeling to ship them there for Louisiana." "But what right have you to do this?" These people have as good a claim to their liberty as you have," By this time the gang had stopped, and Mr. W —, with deep emotion to the color of his face, said to the driver, "I am going to buy these niggers in the neighborhood and paid money for them," said the driver, "and I reckon I have the best right to them." "But," replied W —, "you might as well buy me and take me away as these people. I say again, they have as good a right to their liberty as you have. You are a good man, and you shall have it, too." With this he stepped forward and took the bridle reins of his horse and ordered the slave-driver to dismount. Instead of doing so, however, he drew from his holster a large horse pistol and swore he would shoot the brains out of any man who stopped him. "You need not shoot," said one of the other men as he saw the slave-driver aim his pistol at W —, "head, for you can only kill one man, and if you do, you had better say your last prayers, for you are a dead man!" "Get off your horse,"

thundered W —, in a tone which taught the slave-driver that he had met with a dangerous customer. "If you do not, a hair of your head shall be hurt, and be quick about it, for these poor creatures, shall go free." Being rather slow in the motion, the travelers helped him off. One of the party took the horse and hitched him to a tree hard by, and the other two removed the kidnapper to a sapling near by, and bound him to the trunk of the tree. He moved his neck and head, and having made a rope of it, tied his hands behind him and around the sapling. W — then took out his knife, and having cut the raw-hide bonds which bound the slaves together, said to them, "Now put to your senses my good fellows, and no more than two go together. And you," addressing himself to a couple of stout, active men, "take care of these women and children." The slaves with a look of gratitude never to be forgotten, and with an "amen!" truly Websterian, obeyed orders and dashed off into the woods like a flock of sheep.

Mr. W — then went to the driver with the sapling at his back, and after a brief abolition lecture, told him to halloo to the first decent looking traveler that came along who would untie him and let him go on his way rejoicing. Bidding him farewell, the travelers pursued their journey towards Pittsburgh, where in due time they arrived. W — went to his home some miles from that city. In a few weeks after, having business at Pittsburgh, Mr. W — stopped at a hotel, and while waiting for dinner, took up one of the newspapers and in it read a prominent advertisement, offering a large reward for the apprehension of the twenty-two negroes and disunionists, who were charged with liberating them. An accurate description was given of the "trifling liberator," his looks and particularly his dress. Mr. W — read the advertisement with considerable interest, but of course said nothing. He listened to the remarks made by different persons in regard to the matter, some approving and others not, but never breathed a word of it to his friends, and even to his own wife, for many years afterwards. I almost forgot to say that the advertisement stated the fact that all the slaves made good their escape but two, probably the poor women with their children. Could the fact of the rescue have been proven, it might have cost the parties their property and their liberty, and at the time, and to the rescue, were in the country. They therefore wisely held their tongues and kept the secret to themselves.

Last winter, Mr. W — being confined to his room by sickness, sent me word that he would like to see a great colony of Buckeyes, whose influence would be felt throughout the infant State. Such a colony we now propose to establish; and for this purpose, ask your cooperation. The colony should number two thousand men, but not less than one thousand at any rate. We must send Kansas through Iowa and Nebraska. Three hundred miles will thus have to be traversed with teams, yet those teams will be needed in Kansas. Our tents, cooking utensils, provisions and blankets must all accompany the party. This colony should be off within six weeks, or sooner, if possible. Arriving in Kansas, a location must be selected upon the line of the great Pacific Railroad routes that will eventually be built in Kansas. This location must abound with rich water and stone, and be in the midst of a good agricultural country. A city should be laid out, and the lots divided and sold to the settlers. Let the colony consist of men, secured for agriculture. For better security this colony should settle at first, together in the city, "set upon a hill," where its light could not be hid, would shed its light, or rather influence over all Kansas, and I believe restore peace to our people there, who are now in the midst of the attacks of our enemies, and would be in a position to assist, and sustain our friends all over the State.

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We have friends throughout the entire North who are true to us. Good and true men are, and are to no one region, and not only the political fortunes of such are embroiled in this contest, but in many instances their social position and pecuniary interests will be affected by the result. Should the Democratic army be victorious, they will be some more zealous in guarding the outskirts of the Constitution. They will be braved and their influence increased.

If it is defeated, many will have to fly before the fires of fanaticism, and we, in remembrance of their virtue and services, throw open to them our hearts and homes, and bid them come and dwell therein. I have the honor to be,

Respectfully, your obliged servant,

P. S. BOOKS.

J. JOHNSTON PETTIGREW and others, Com.

The reading of the letter was often interrupted by applause, and when Mr. Simon's said, "the last letter I shall read to you is from the Hon. Preston S. Brooks," there was for some time a sound of many feet, such as is only heard in the expression of a good deal of enthusiasm.

## The Anti-Slavery Bugle.

SALEM, OHIO, JULY 19, 1856.

BILLS.—The Publishing Agent sends out this week, bills to such of our subscribers as have neglected to take advantage of the time offered for pre-payment. More than one thousand dollars are due the Committee from this class of subscribers. It is hoped they will now respond promptly to this call of the Publishing Agent. The necessities of the Committee are pressing, so much so that they find it difficult, in consequence of the amount remaining unpaid on subscription, to meet the current expenses of publication.

Money may be remitted by mail at our risk. But be sure to envelope the letter safely and direct, legibly.—Publishing Agent, A. S. Dugle, Salem, Columbiana Co., Ohio.

Always inform the Post-master where the letter is mailed, that it contains money.

Fractions of a dollar can be sent in Postage stamps.

For the Anti-Slavery Bugle.

TO THE MEMBERS AND FRIENDS OF THE

## WESTERN ANTI-SLAVERY SOCIETY.

The time is near at hand when we shall be called together in Annual meeting, to take counsel upon the measures to be pursued in the advancement of our enterprise for the overthrow of slavery, and the procurement of means necessary to carry forward those measures. The fact may neither be disguised nor concealed, that our operations are languishing, and must eventually cease unless some method may be discovered to infuse a new life and energy into those who support them. For the last two years the contributions to the cause have been extremely limited, and have little more than sufficed to sustain the Bugle in existence, and this by the assistance of means which inured to the Society through the influence of former efforts. These resorted means are in the process of rapid exhaustion, and we are approaching the alternative of an increased activity of effort, and liberality, upon the part of the well-wishers of our cause, or a suspension of the proceedings of the Society. The causes which have produced the present condition of things are the natural outgrowth of the circumstances under which we have labored. Prominent among them may be reckoned the alienation of feeling in many, who have heretofore supported our operations, produced by the faithful application of the same remedies to the pro-slavery position of the Free Soil and Republican parties, which at an earlier day were so irritating to professed Anti-Slavery Whigs. But whatever may be the cause of the withdrawal of pecuniary support from our Society, it will be for you to decide the question of its continued existence, and usefulness, or its decline. Now is the appropriate time for each individual well-wisher of the movement to give the subject a careful consideration, and to begin to act immediately in accordance with the conclusions at which you may arrive. In behalf of the slave I most earnestly entreat you to examine at once into the present means, and future prospects of the Society, including your own individual responsibility towards it, and towards the cause of the millions in bondage.

One of the first subjects which might be suggested for your examination, is the doings of the Executive Committee, to whom you have entrusted the expenditure of the means contributed. See to it that the funds you appropriate to a cause so sacred, are judiciously and economically employed. You should not feel that your responsibilities are at an end when you have selected persons to carry forward the operations of the Society for a year without further consultation and advisement with them. The members of this Committee give their labors gratuitously, and at some expense to themselves, of time and money, and it will be no more than justice to them, as well as to the Society, and the slave, to supervise their action carefully, and assist them in making sure the most is effected for the cause of which the means are expended.

But the really important question for you to consider is what are your individual responsibilities in the premises. If the Executive Committee or other agents you employ, are careless, or unfaithful, you can remedy that by a change at their year of service. For the lack of individual effort and liberality, there is no remedy out of your hands. In you, as little springs flow together to form at length a mighty river, reside the power which alone is capable of continuing that agitation which is needed to bring about emancipation. Political action under the government exists there, no party that is not for slavery. Whether the Democrats or Americans succeed slavery is successful; and both the apparently rival parties contribute to this common result. But at the North there is a party for slavery as well as for freedom. And the party that is for freedom is only partially and incidentally so. Well therefore may the slaveholders be confident and overbearing as they are. The North will always be in subjection, till her people unite on the determination that no slave shall stand any foot of the nation's soil.

DISABILITIES OF THE JEWS.—There is a prospect that ere long the political disabilities under which the Jews have so long labored in Great Britain, may be removed. A bill for the abolition of the oath which has hitherto excluded them from Parliament, has recently passed the House of Commons. What the Lords and Bishops may do in the premises we shall hereafter learn. But eventually they must yield to the growing liberal public sentiment of the people of England. Jews, as seems, are elected Church Wardens by the people, and the present Lord Mayor of London is a Jew. England is making honorable progress in conquering her absurd prejudices against a class of her oppressed and disfranchised citizens. When will America do as much for the class she hates and oppresses?

THE PRO-SLAVERY CHURCH AT THE NORTH can no better afford free speech than the Border-Ruffians of whom they are the volunteer allies. While their drunken principals break up printing-presses, their respectable and pious allies gag their ministers, wherever one is found of sufficient courage to speak the truth in behalf of freedom. The Vestry of the Episcopal Church in Philadelphia of which Mr. Tynz is Pastor, adopted the following resolutions in regard to his recent sermon on the subject of the outrages of the slaveholders.

Resolved, That the members of the Vestry have learned with deep and sincere regret that the Rector of this Church has deemed it his duty to read the Lord's day, and the pulpit of this Church, as the time and place for the discussion of sectional politics, and while desiring to entertain and express nothing inconsistent with the highest respect for a gentleman holding an sacred and important office, they feel it a solemn obligation to declare their disapproval of the substitution of such themes for the simple preaching of Jesus Christ and Him crucified as the hope of a ruined world.

Resolved, That we most respectfully, but firmly protest against any repetition of such like sermons as that preached on the evening of Sunday, the 29th inst.

Resolved, That the Secretary be requested to communicate to the Rector a copy of the foregoing resolutions.

MORE DISCUSSION.—Mr. Fillmore has been preaching treason in some of his speeches since his arrival from Europe. He teaches that the South will be justified in disunion, if the North shall elect a Republican President. If we thought they would leave us for such a cause, it would present a strong temptation to vote for Fremont. By such an unwarranted result, the Republicans would do more for Freedom and for Kansas, than in any contemplated issue of their action. But Mr. Fillmore in his zeal for his own election quite undervalues the value of the Union to the South. They will not so easily abandon the source of all their property and power. But Mr. Fillmore's treason was cheered by his auditors. So we suppose in case of such an event, Mr. Fillmore and his supporters will go with the South against the North.

SELF COMPLACENT.—One of the old Whig papers which has resolutely opposed everything of an anti-slavery tendency, till the Republican party under speaks in the following self-complacent style of its efforts against the aggressions of the slave power:

It is consoling, however, to know, that the men of the North who have resolved to resist the more energetic efforts of the Slave power, are not responsible for the recent condition of public affairs. They resisted, to the utmost of their power the great wrong inflicted upon the country by the South. They warned, they persisted, they predicted the consequences which have since come upon us, and they will stand guiltless on the page of history.

ANOTHER CLERGYMAN TO BE GAGED.—Rev. Mr. Conway it is said has been arranged by his society for preaching against slavery. A resolution was offered declaring that he had converted the pulpit into a political forum in which to advocate sectional doctrines. After a lengthy discussion, the Society, pending the passage of the resolution, adjourned to next October.

THE ANNIVERSARY of the Western Anti-Slavery Society will be held in Salem, commencing on Saturday the 30th of August. We shall publish the full next week.

## GETTING TO UNDERSTAND IT.

The oppressed emigrants to Kansas, are getting to understand the actual value of the Union for the protection of personal liberty. The emigrants recently captured, and robbed on the Missouri river, and carried back to St. Louis as prisoners, passed a series of disunion resolutions after their release. They resolved, "That the forcible resistance to the transit of persons and property through Missouri on the great national thoroughfare of the Missouri river, is, in fact, a virtual dissolution of the Union, and that unless the impediments to the peaceful passage of free State men, free State women and free State goods, now existing in the form of armed and organized bands, are removed, the threat of Douglas, 'We will subdue you' is accomplished, and the North is subjugated to the Slave Power."

These emigrants have just made a discovery, which Abolitionists have been publishing for a quarter of a century. During all that period, it has not been permitted to any thorough friend of freedom to reside in, or travel through the slave States of this nation. Whoever has attempted it has either been ducked, gagged, tarred and feathered or hung, unless he has been content to deny his principles and aljure his manhood. And yet all parties and all churches have as they do now, boasted of the glories of the Union and every year renewed their solemn oath to maintain it. When the people of the Union are as immediately in the presence of their subjugators, as are the people of Kansas, they will begin, like them, to find out that they are already subdued, and subdued by means of the Union they have sanctified and worshipped.

## RESISTANCE TO THE SUBDUING PROCESS.

The pro-slavery leaders in the Methodist Episcopal Church, are like Paul and Silas, disposed to subdue and crush out the spirit of freedom to be found in their Northern Churches. Decidedly the most fearless and truthful to freedom of all the papers of that Church, has been the Northern Christian Advocate, published at Auburn New York. Its editor, William Hosmer, has written ably, and given his paper in many respects a decided anti-slavery tone. For this offence, the late General Conference removed him from his post against the wishes of the readers of the paper and the remonstrances of almost the entire delegation from the Conferences where the Northern Advocate circulates. Mr. Hosmer's successor, the Rev. F. G. Hubbard, proves himself the fitting tool of the slave power in the Church, by taking the earliest possible possession of his new post, and then refusing Mr. Hosmer the courtesy of a parting address to his old readers through the Advocate, "if it should contain anything but a few parting words of good cheer." We are happy to add that the Methodists in the five Northern Conferences which have supported the Advocate are not prepared to submit to such popish tyranny, and are taking measures to establish a free paper of which Mr. Hosmer is to be the editor. Twenty thousand dollars are to be raised for this purpose.

Speaking of this movement the editor of the Cayuga Chief, published at Auburn, says: "We are somewhat acquainted with the character of the people in these Conferences. They will, with a few exceptions, go into the new measure with a will. They will stand by their favorites and repudiate the action of the New York and Baltimore modifiers. It will be found that their clapping of hands was premature. Their action will meet another tribunal, and teach them the new gospel, that there is a North."

WHAT A MINISTER MAY PREACH.

The Pro-Slavery Church at the North can no better afford free speech than the Border-Ruffians of whom they are the volunteer allies. While their drunken principals break up printing-presses, their respectable and pious allies gag their ministers, wherever one is found of sufficient courage to speak the truth in behalf of freedom. The Vestry of the Episcopal Church in Philadelphia of which Mr. Tynz is Pastor, adopted the following resolutions in regard to his recent sermon on the subject of the outrages of the slaveholders.

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# THE ANTI-SLAVERY BUGLE.

## Miscellaneous.

### MY BLIND SISTER.

This was how I found it. Lettie and I were sitting in the window at our work—it was morning we were making for our mother's family—and it had to be sent home the next day early. She said, "Jane, it seems as if the sun had given up shining; how dull everything looks! Don't you think so?"

I did not notice it; there was still an hour's day left. She put up her hand to her forehead as if it pained her, so I bade her go out for a turn in the garden, and she went. I sat alone, and I thought of the young thing who was tired; even I was, and my eyes ached wearily. She went along by the flower bed, and gathered a few roses—we were in the middle of July then—and gave them to me through the window, saying that she would go down to town for some trimmings she wanted to finish the dresses. I thought she had stayed at home, and replied that the shops would be shut; but she was not listening, and went away down the path as I spoke. It was dusk when she came back; I had just shut the window, and was lighting my candle; she said, "I could not get the dress, Jane," and then laying her hand on my shoulder, she looked at me with a sad expression. She had been weeping, and her face was pale and sad. I asked, "What can have happened?" "What? I asked, suspecting I scarcely knew what."

She looked at me drearily in silence for some moments, and then said, "I might as well tell you at once, Jane—I'm going blind."

My work fell to the ground, and I uttered a startled cry.

"Don't talk about it, Jane; it can't be helped," she added.

"It is only a fancy of yours, Lettie; I shall have you to Doctor Nash in the morning. What has made you take such a notion into your head all at once?" I said, for I thought this was another nervous whim. Lettie had been a good deal indulged by her mother, and had shown herself not a little headstrong sometimes, as well as fanciful.

"It is of no use, Jane; I have been to Doctor Nash myself, and he said plainly that I was going blind. I have been to him twice before; he knew what was coming, and he said, 'What shall we do?' and having borne up thus far, she broke down and sobbed aloud, with her face on her arms on the table.

"We shall do very well. In the first place, I don't believe Doctor Nash knows anything about it, and in the next, I shall have you up to London to a great doctor, and hear what he says before I give in to thinking that you are to be blind all your days."

She was a little cheered by this.

"To London, Jane! but where is the money to come from?" she asked.

"Leave that to me. I'll arrange somehow." It was very puzzling to me to settle how just then, but I have a firm conviction that where there is a will to do anything, a way may generally be found and I meant to find it.

She took up her work, but I bade her leave it. "You will not get another stitch, Lettie," I said; "you may just play on your old piano, and sing your bits of songs, and go out into the fresh air—you have been kept too close, and are pale to what you were. Go to bed now like a good little lassie; I'll do by myself."

"But there is so much to finish, Jane."

"Not a stitch that you'll touch, Lettie; so kiss me good night, and get away."

"And you don't think much of what Dr. Nash said?" she asked very wistfully.

"No! I've no opinion of him at all." And hearing me speak up in my own way, (though my heart was doubting all the time,) she went away comforted, and in better hope. I had put it off before her, because she would have given way to fretting, if I had seemed to believe what the doctor said; but as I drew my needle through and through my work till three hours past midnight, I had often to stop to wipe the tears from my eyes.

There was only two of us—Lettie and myself—and we had neither father or mother, nor indeed any relatives who we knew.

Lettie was seventeen, and I was four years older. We were both dressmakers, and either worked at home, or went out by the day. I lived in a small thatched, three roomed cottage outside the town, which had a nice garden in front. Some people had told us that if we moved into the town we should get better employ; but both Lettie and I liked the place where we had been born so much better than the closest streets, that we had not got changed, and were not without our share of life. Lettie was not much, but we were rather put to it sometimes to get it made up by the day, for our landlady was very sharp upon her tenants, and if they were ever so little behind-hand, she gave them notice directly.

I set my wits to work how to get the money to take Lettie to London; but all that night no idea came to me, and the next day it was the same—until two pairs of hands we had maintained ourselves decently; but how was it going to be now that there was only one? Rich folks little think how hard it is for many of our poor day-labors to live on our little earnings, much more to spare for an evil day.

Sunday found me still undecided, but that was our holiday, and I meant to see Dr. Nash myself while Lettie was gone to chapel. She made herself very nice, for she had a modest pride in her looks, which becomes a girl. I thought her very pretty myself, and so did the neighbors; she had clear, small features and a pale color in her cheeks, soft brown hair, and hazel eyes. It was not easy to see that anything ailed her, which might be disease. She had put off thinking about herself, and was as merry as a cricket when she went down the lane in her white bonnet and blue muslin gown. She nodded to me (I was watching her from the doorway), and smiled quite happily. I was proud of Lettie as ever my mother had been. She was always such a clever, warm-hearted little thing, for all her high temper.

When she was fairly gone, and the church bells ceased, I dressed myself in haste, and set off into the town to see Dr. Nash. He was a tall, thin man, and his man showed me into the surgery, where I had to wait maybe an hour. When the doctor came, he asked sharply why I could not have put off my visit till Monday; was my business so pressing? He did not consider how precious were the workdays to us, or maybe he would not have spoken so—for he was a benevolent man, as we had every reason to know; he having attended our mother through her last illness as carefully as if she had been a rich lady, though we could never hope to pay him. I explained what I had come about, and he seemed to be satisfied, but would not alter what he had told Lettie himself.

"She has been with me three or four times," he said. "She is an interesting little girl; it is a great pity, but I do not think her sight can be saved—I don't intend, Jane."

He explained to me why he was of this opinion, and how the disease would advance more rapidly than it is to be set down there. Then he said he could get her admitted into the Blind Institution if we liked; and that I must keep her well, and send her out of doors constantly. And so I went home again, with very little hope left, as you may well think, after what I had heard.

I did not tell Lettie where I had been, and she never suspected. There was no chapel that afternoon, and we were getting ready to take a walk along the river bank, as we generally did on fine Sundays, (for all the town went there, and it freshened us up to see the holiday people far more than if we had stopped at home,) when one of our neighbors came in with her son. Mrs. Crofts was a widow, and Harry was studying medicine with Doctor Nash. They were both kind friends of ours; and between Lettie and the young man, there had been for ever so long a sort of girl liking, but I do not think they had spoken to each other yet. Lettie colored up when Harry appeared, and went into the garden to show him the said, the white moss-rose that was full of bloom

by the kitchen window; and they stayed whispering over it so long, that I did not think it was only that they were talking about. Then Harry went out at the gate looking downcast and vexed, and Lettie came back into the house with a queer wild look in her eyes. I did not like Mrs. Crofts said, "Is Harry gone?" and my sister made her a short answer, and went into the bedroom.

"Harry is going up to London very soon; I shall be glad to have the examinations over and him settled. Doctor Nash thinks very well of him; he is a good young fellow, Jane." I replied that he had always been a favorite of mine, and I hoped he would do well; but listening for Lettie's coming to us, perhaps I seemed rather cold and stiff; for Mrs. Crofts asked if I was not well, or if there was anything on my mind; so I told her about poor Lettie's sight.

"I've seen no appearance of blindness; Harry never said a word. You don't think it can be true?" she asked. I did not know what to think. I was sure that, in that whispering over the rose tree, my sister had told young Mr. Crofts; and I wished his mother would go away, that I might comfort her. At last she went. I had been fretting; but as she tried to hide it, I made no remark, and we went down the lane to the river meadow in silence. The first person we met was Harry Crofts. Lettie seemed put out when he joined us, and turned back. She stayed behind, and was presently in company with our landlady, Mrs. Davis, who was taking the air in a little wheeled chair drawn by a footman. Mrs. Davis had always noticed Lettie. Harry Crofts looked back once or twice to see if she was following; but, when he found she was not proposed to wait for her, and we sat down by the water on a tree-trunk which lay there.

"That is a sad thing about Lettie's eyes, Jane," he said suddenly.

"Yes, it is. What do you think about them? Is there any chance for her?"

"Doctor Nash says not; but, Jane, next week Philipson, the best oculist in England, is coming to stay a couple of days with Nash. Let him see her."

"I meant to try to get her to London for advice."

"There is nobody as clever as Philipson. Oh! Jane, I wish I had passed—"

"You fancy you know what would cure her, Jane?"

"I'd try. You know, Jane, I love Lettie. I meant to ask her to be my wife. I did ask her this afternoon, and she said, 'No,' and then told me about her sight—it is only that. I know she likes me; indeed she did not try to deny it."

"Yes, Harry you have been so much together; but what is to be the talk of marrying?"

"That is what she says."

"She is right—she must just stay with me. You could not do with a blind wife, Harry; you, a young man, with your way to make in the world."

He tore up a handful of grass, and flung it upon the river, saying passionately, "Why of all the girls in Dalton must this affliction fall on poor Lettie?" and then he got up and walked away to meet her coming along the bank. They had a good deal of talk together, which I did not listen to; for their young hearts were speaking to each other—telling of their love. Lettie loved him; yes, certainly she loved him.

Dr. Philipson's opinion was the same as that of Dr. Nash. Lettie was not so down-stricken as I had dreaded she would be, and she bade good-by cheerfully when he went up to London.

"There, Jane, now I hope he'll forget me; I don't like to see him so dull."

That day Mrs. Davis sent her a ticket for a concert at the Blind Institution, and she went. When she came home to tea she told me that the girls and boys who were asked to sing, had sung a beautiful song, which I remember which some of them never saw." she added, with a sigh.

After this, imperceptibly her sight went; until I noticed that, even in crossing the floor, she felt her feet, and when she went to bed, she felt the bedstead. Harry was with her, but he could not see her. Doctor Nash again offered to use his influence to get her admitted into the Institution, but she always pleaded "Let me stay with you, Jane!" and I had not the heart to refuse, though she would have had more advantages there than I could afford her.

Not far from us there lived an old German clock-maker, who was besides musical, and acted as organist at the Roman Catholic chapel in the town. We had known him all our lives. Lettie often carried him a posy from our garden, and his grandchildren came to me for patches to dress their dolls. Muller was a grim, fantastic-looking fellow, but with a heart of pure gold. He was benevolent, simple, kindly; it was his talk that reconciled Lettie more than any thing else, to her condition. He was not so poor, yet so satisfied; so afflicted, yet unrepining.

"Learn music—I will teach thee," he said to my sister. So, sometimes in our little parlor, and sometimes in his, she would sit, and he would give her pieces from Handel and Haydn, and taught her to sing as they sing in churches—which was grander than our simple Methodist hymns. It was a great delight to listen to her. It seemed as if she felt everything deeper in her heart, and expressed it better, than before; and she would sing out of the heart of pure gold. He was benevolent, simple, kindly; it was his talk that reconciled Lettie more than any thing else, to her condition. He was not so poor, yet so satisfied; so afflicted, yet unrepining.

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church music, and who could wonder at it, poor lassie? Once or twice when she begged me to go with her, it seemed to fill my heart with pain almost; so how much more must it have excited her who was all fire and enthusiasm? She said it made her feel happier and better, and more thankful to God. Perhaps in losing one sense her enjoyment through the others grew more intense.

IV.

At the end of these six years Harry Crofts came home. He was often at our house, and we liked having him; but though Lettie seemed happy enough, he was uneasy and discontented. He had seen him stand beside the piano, and never take his eyes off her by the half hour together; but his face looked quite gloomy. At last he one day said to me, "Jane, are you timid—I do think Lettie is? She seems strong and well. I know as much of music as you, and I have been listening for Lettie's coming to us, perhaps I seemed rather cold and stiff; for Mrs. Crofts asked if I was not well, or if there was anything on my mind; so I told her about poor Lettie's sight."

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After this, imperceptibly her sight went; until I noticed that, even in crossing the floor, she felt her feet, and when she went to bed, she felt the bedstead. Harry was with her, but he could not see her. Doctor Nash again offered to use his influence to get her admitted into the Institution, but she always pleaded "Let me stay with you, Jane!" and I had not the heart to refuse, though she would have had more advantages there than I could afford her.

Not far from us there lived an old German clock-maker, who was besides musical, and acted as organist at the Roman Catholic chapel in the town. We had known him all our lives. Lettie often carried him a posy from our garden, and his grandchildren came to me for patches to dress their dolls. Muller was a grim, fantastic-looking fellow, but with a heart of pure gold. He was benevolent, simple, kindly; it was his talk that reconciled Lettie more than any thing else, to her condition. He was not so poor, yet so satisfied; so afflicted, yet unrepining.

"Learn music—I will teach thee," he said to my sister. So, sometimes in our little parlor, and sometimes in his, she would sit, and he would give her pieces from Handel and Haydn, and taught her to sing as they sing in churches—which was grander than our simple Methodist hymns. It was a great delight to listen to her. It seemed as if she felt everything deeper in her heart, and expressed it better, than before; and she would sing out of the heart of pure gold. He was benevolent, simple, kindly; it was his talk that reconciled Lettie more than any thing else, to her condition. He was not so poor, yet so satisfied; so afflicted, yet unrepining.

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bones? Would he employ himself with doctrinal points? Or would he say to them, "By this shall all men know that ye are my disciples, if ye love one another?"

In another town I was acquainted with two worthy women, who interchanged many kind offices in times of sickness or affliction. Both were sincerely devout, but one had been educated a Catholic, and the other a Calvinist; therefore, each believed that the other must be damned. This conviction troubled them, however, because their own hearts were more compassionate than the Deity in whom they had been taught to believe. Each spoke to me of the affliction, and what a pity it is that such a kind, good woman, who takes a pleasure in the spiritual world, should be so afflicted. I pray often and earnestly that she may be converted from the error of her ways, and thus be prepared to enter the kingdom.

I merely replied, "Your fervent wishes for each other's salvation is doubtless an offering more acceptable to God than faith in doctrinal points. But, in my own mind, I imagined the error of entering the spiritual world together, each pleading for the other with the angels; the Calvinist saying, 'She was kind and good while she was on earth; she helped the poor, comforted the sick, educated among Catholics, who taught her to pray to the Virgin Mary which was a great sin.' But she worshipped as well as she knew how, and it grieves my heart that she should be punished for it through all eternity." The Catholic, in her turn, pleading, "This woman worshipped God devoutly, but she had the misfortune to be brought up among heretics. She never prayed to the blessed Virgin, and she ate meat on Friday. These were grievous sins; but she was always good to the poor and the suffering—she was kind and merciful, and she was a true Christian. I pray that her prayers may avail to redeem her from purgatory." I seemed to see the angels turn aside to conceal a smile, and to let them answer, with gentle seriousness: "Be not troubled, sisters; the prayers of both are heard in heaven; because they are upon the wings of sincerity and mutual love. All such prayers are availing. God does not judge according to the ideas of men."

The older I grow the more do I incline to believe in the wisdom of Eclecticism. If the science of medicine rests on a permanent basis, I think it will be brought about by accepting and combining contributions from allopathy, homoeopathy, and hydropathy. A Universal Church, which prescribes no creed and trusts to all religious, appears to me to be extremely desirable. Such a light, I think, begins to be visible above the horizon. The Arabian Emir, Abd-el-Kader, now in Paris, has written a book to prove that the Jewish, Christian, and Mohammedan religions are built on the same foundation, and are separated merely by points of detail. He complains that European scholars do not habitually manifest so much reverence towards the Author of all things as they ought; and says: "If Mussulmans and Christians would believe me, they might agree together, and seek for other as brethren." It certainly is a step in the world's progress to have a Mohammedan missionary exhorting Christians to greater reverence toward God, and charity toward their fellow-men. It is pleasant to observe, in various parts of Christendom, at the present time, similar indications of liberality towards Mohammedanism.

The innumerable sects born of the Protestant Reformation, all assuming the Bible as their basis, and all so very true to their own interpretation of its sacred pages, have been working for a wider result than they were aware of. Their narrowness and bigotry have forced many to inquire whether abstract doctrines can really be of much consequence in the formation of human character, and whether the same proportion of good and bad men may be found among those who believe them, and those who reject them. They have been driven still further. They have said, "If doctrines are essential to salvation, by what process should we arrive at truth? By the sword? By the answers which Written Revelations give to inquiring souls are so various, and often so contradictory. Is the Catholic Church right in asserting that there can be no infallible book without an infallible interpreter?" In this dilemma, some fly back to a scepticism, while others fall back passively into the arms of the Catholic Church; but between these two extremes are a multitude whose souls are casting off theological trammels, without ceasing to be religious. The progress of human freedom has compelled bigotry to be more civilized than it was in the days of racks and thumb-screws; but its charity is very superficial. Letting go its proud consciousness of superiority by its aid of concession. It took centuries of struggle and bloodshed to establish among Christians the idea of mutual toleration; but the phrase which represents the hard-fought idea has become offensive to free souls. The first expression of dissent from toleration I found in Dymond's Essay; a book which is in truth a diamond, reflecting purest light. He asks indignantly what right a man has to tolerate his faith any more than he has to tolerate the color of his eyes or his hair.

The process of freeing the world from theological tradition may, I think, be expressed in one brief sentence. Let every individual, who is not a fanatical bigot, express his own convictions, while he respects the convictions of every other man. People in general fail in one or the other of these duties. If they are in a minority, they are afraid to give frank utterance to their own doubts or conclusions. If they are in a majority, they regard the conviction of others as a great merit that they condescend to tolerate them.

I have read your EXPOSITION OF SENTIMENTS with heartfelt pleasure. I have seldom, if ever, seen a document that breathed throughout such a spirit of rational freedom and Christian love. Its tone excites hope that the Progressive Friends will be bold in the exercise of individual freedom, while they treat with tenderness and respect the sincere faith or the honest scepticism of others. I trust their platform will not be limited to the accommodation of Christian sects merely, but that it will be broad enough to admit Brahmins, Buddhists, Jews and Mohammedans, as brethren, and to receive the claims of no word of truth, spoken in love, is ever lost. Above all the clamor of bigotry, and the monotonous drawing routine, it goes sounding on forever, for Truth and Freedom, wheresoever they may lead!

L. MARIA CHILD.

OLD CLOTHES.—Burns in his "Cotter's Saturday night" speaks of the careful housewife who could "Garb old cloths look a'maist as well as wool's new;" but Charles Knight, in his "Knowledge is Power," tells us that hundreds of bales of cast-off wadded clothing of every grade and complexion are collected at Densbury, Eng., and after the seams, linings, &c., are cut off, they are reduced by machinery to wool again, and either mixed with new wool in the production of cloth, or made into new cloth without the admixture of new material. Much of the superb cloths produced in Yorkshire are made to be made in whole or in part of this necessarily worthless material.

A FRENCH TAILOR'S SHOP.—The greatest cloth establishment in the world is that of M. Godillot, in Paris. It employs sixteen sewing machines, kept in motion by a steam engine of nine horse power, and which sews all the overcoats for the Crimean army. The superintendent of the establishment is the Emperor's tailor, Dussanot, who has invented a cutting machine capable of cutting out fifteen suits at once, almost with the rapidity of lightning. Besides the machines, one thousand women and girls are constantly engaged at sewing.

In the ancient cathedral at Frankfort, in Germany, is the spot on which, before the altar, the German emperors used to be crowned. The wooden crown was suspended above his Majesty, and let down by a pulley on his head, a somewhat awkward thing, if the rope had broken.

**THE ANTI-SLAVERY BUGLE.**  
PUBLISHED EVERY SATURDAY, AT SALEM, OHIO.  
TERMS.—\$1.50 per annum payable in advance.  
Or, \$2.00 at the end of the year.  
We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.  
Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor. All others to ANN PEARSON, Publishing Agent.  
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**Botanic Medicine.**  
HIGH-STREET, SALEM OHIO.  
MRS. C. L. CHURCH, takes this method of informing her friends, and the public, that she has permanently located on the North side of High-street, between the Canal and the Landing, where she intends keeping a general assortment of BOTANIC MEDICINES, carefully prepared by herself and warranted free of all deleterious substances.  
Salem, Ohio, April 19, 1856.

**GEO. W. MANLY,**  
AMBROTYPE AND  
DAQUERRIAN ARTIST!  
CARY'S BLOCK,  
Main Street, Salem, Ohio.  
Salem, June 23, 1855.

**D. WALTON,**  
SALEM, COLUMBIANA COUNTY, OHIO.  
DEALER IN ALL KINDS OF STOVES.  
Also, Manufacturer of Tin Ware, Stove Furniture, Pipe, &c. A great variety of Japanese Ware and Toys.  
SALEM, Aug. 15, 1855.

**B. W. SPEAR, M. D.,**  
ECLECTIC PHYSICIAN AND SURGEON:  
OFFICE OVER M'CONNELL'S STORE, ON MAIN STREET;  
Residence North Side of Green Street, second door West of the Elsworth Street.  
SALEM, April 24, 1855.

**PITTSBURGH WATER CURE**  
This institution for the cure of the sick, is situated on the Ohio River and Ohio and Pa. R. R., 10 miles West of the City at  
HAYSVILLE STATION.  
All kinds of disease successfully treated. For particulars Address either of the physicians, Box 1304 Pittsburgh, Pa.  
S. FREASE, M. D.  
H. FREASE, M. D.  
MRS. C. P. FREASE, M. D.  
April 13th, 1856.

**NEW STORE AND NEW GOODS!!**  
**T. L. RICHARDS,**  
Is now opening out, in North Benton, Mahoning County, Ohio, a large and select assortment of SPRING AND SUMMER GOODS, consisting of a Superb stock of  
**LADIES' DRESS GOODS, OF EVERY SHADE AND VARIETY, SUCH AS FANCY PLAIN AND PLAID SILKS.**  
Extra Black Dress and Apron Silks, Also, a general assortment of Muslins, Irish Linens, Damask Table Linen, Bird Eye Toweling, Veils, Black Lace Veils and Black Cap, Edgings, Laces, Collars, Undersleeves, Gloves, Hosiery, Cap Stuffs, Silk Fringe, Satin Stripped Poplin, Silk Tissues, Colored, Barège, Gingham, Lawns, Mantillas, Tickings, Flannels, Brown and Bleached Sheetings, Calicoes, Cambrics, Nankeens, Jeans, Book Handkerchiefs, Thibets, Crapesels, Ladies' Shoes, Gauze, Barcelona Handkerchiefs, Grass Cloth, and French Brilliants.  
May the blessings of God rest upon your efforts to produce this sublime result. It is with respect to you that I feel the most confident, for it is no word of truth, spoken in love, is ever lost. Above all the clamor of bigotry, and the monotonous drawing routine, it goes sounding on forever, for Truth and Freedom, wheresoever they may lead!

**UMBRELLAS AND PARASOLS.**  
Together with a general assortment of Groceries, and Notions, usually kept in a country store. The public are respectfully invited to call and examine their stock of Goods, as they are determined to sell as low as can be bought in Eastern Ohio.  
T. L. RICHARDS,  
North Benton, May 31, 1856—5m.

**Hats, Caps, Wholesale and Retail.**  
**AARON BRADFIELD,**  
INVITES the attention of the hat wearing part of creation in this neighborhood, and all that deal in the article, to his large assortment of Hats and Caps, of every description, just purchased for the Spring trade which he is now offering at his  
**OLD STAND, MAIN-ST. SALEM, OHIO.**  
His stock is the largest ever offered in the County, comprising Silk, Russia, Otter, Soft Fur, Panama, Straw, Leghorn, and Sea weed hats—Cloth, Oil Cloth, Silk and Plush Caps, Ladies Riding Hats and Caps, Children's fancy hats and caps, and every variety now in the market, which he will sell  
**CHEAP FOR CASH.**  
Call and see his stock before purchasing elsewhere. The attention of Merchants is invited to his stock, as he is prepared to fill their orders on as good terms as they can purchase in the East.  
The highest market price paid for all kinds of Furs.  
AARON BRADFIELD,  
Salem, April 19th, 1856—4f.

**NEW SHOE STORE.**  
JOSEPH FOX,  
Respectfully informs the citizens of Salem and its vicinity, that he has opened a **BOOT AND SHOE STORE**, (one door East of Daniel Walton's Store and Tin Store,) where he is manufacturing  
**Boots and Shoes,**  
of a superior quality. He has just received a New and select assortment of **GENTS' AND LADIES' GAITERS, LADIES' KID BOOTS, CHILDREN'S GAITERS,** and Boots and shoes of various kinds. Please give him a call and examine his stock.  
Remember, one Door East of D. Walton's Store.  
Salem, April, 12th 1856—6m.

**THE BEST BOOK FOR AGENTS!**  
TO PERSONS OUT OF EMPLOYMENT.  
An Elegant Gift for a Father to present to his Family. Send for one copy, and try it among your friends.  
**WANTED—AGENTS TO CIRCULATE SEARS' LARGE TYPE QUARTO BIBLE, for Family Use.** Entitled  
**THE PEOPLE'S PICTORIAL BIBLE.**  
This useful Book is destined, if we can form an opinion from the Notices of the press, to have an unprecedented circulation in every section of our wide-spread continent, and to form a distinct era in the sale of our works. It will, no doubt, in a few years become **THE FAMILY BIBLE OF THE AMERICAN PEOPLE.**  
The most liberal remuneration will be allowed to all persons who may be pleased to procure subscribers to the above. From 50 to 100 copies may be easily be circulated and sold in each of the principal cities and towns of the Union. IT WILL BE SOLD BY SUBSCRIPTION ONLY.  
Application should be made at once, as the field will be soon occupied.  
Persons wishing to act as Agents, and do a safe business, can send for a specimen copy.  
On receipt of the established price, Six Dollars, the Pictorial Family Bible, with a well bound Subscription Book, will be carefully boxed, and forwarded per express at our risk and expense, to any central town or village in the United States, excepting those of California, Oregon and Texas.  
Register your Letters, and your Money will come back as they send.  
Orders respectfully solicited. For further particulars, address the subscriber (post paid) **ROBERT SEARS,** 181 William Street, New York.

**Artists' Association!**  
The subscribers in announcing their appointment as Managers of the above Association, for the advancement of the  
**FINE ARTS,**  
in this country, feel justified in stating that Fine Steel Engravings will be placed before the American public, which in beauty of execution have been unsurpassed, and at a price unparalleled either in the New or Old World.  
An artist is essential, and in this view, the Artists both of America and Europe are banded together to produce specimens worthy of the age.  
The Engravings will be issued monthly, commencing from the First of December, 1855, and ending First of January, 1857, with the  
**PREMIUM ENGRAVING.**  
The purchasers of Twelve Engravings, one each month, price fifty cents, will be entitled to receive, as a premium, the great steel engraving,  
"Washington after Crossing the Delaware."  
Size 24 x 30. Executed in the first style of Art, FROM THE ORIGINAL DESIGN, BY F. O. DARLEY.  
An American Artist unsurpassed in illustrating the History of our Country.  
Persons desiring to act as agents for obtaining subscribers, by applying to the undersigned, and stating the locality they wish to occupy, will be furnished circulars giving terms, which are exceedingly liberal.  
All parcels delivered free of express, post or packing charges.  
**GEO. HOWARD & Co.,** 225 FULTON STREET, N. Y. Wholesale Print Publishers, and Manufacturers of Frames and Mouldings. February, 1856—3m.

**NEW BOOKS,**  
STATIONERY, WALL PAPER, &c., &c.,  
AT THE  
**Salem Book Store.**  
ALL kinds of Classical, Historical, Poetical, Political, Theological, Mental, Dental, Law, Scientific, Musical, Juvenile and School Books, kept on hand, or procured to order, at Publishers' Prices.  
Foolscap, Commercial, Mercantile and Pocket Post Letter Paper, Memoranda, Note, Book, Ladies' Bath, plain and gilt, Fancy Note, Sermon Paper, Bill Paper, Legal and Record Paper, Legal, Letter, Note and Fancy Envelopes, of all colors and sizes; Drawing Papers of all sizes, from Cap to Double Elephant. One roll of Drafting and Map Paper, 44 feet wide and 150 yards long, cut to suit. Bristish Paper, Fancy Paper, Armolet, Maynard & Noy's Red and Indelible Inks, Gold and Steel Pens, Whitney's and Stillman's Inkstands, Port Folios, Port Monnaies, Artists' Brushes, Crayons, Drawing Pencils, Water Colors, Liquid Gum, Sealing Wax, Talcum, Pencils, Pocket Books, Mathematical Instruments, Tooth Brushes, Combs, Penholders, Slate Pencils, &c.  
Copy Books, Memoranda, Pocket Diaries, and Blank Books of every description.  
Visiting, Printing, Motto and Reward Cards of all sizes and colors.  
Materials for Artificial Flowers, Pocket Maps of all the States, Spencer's Penmanship and Copy Books.  
Accordions and Fancy Articles.  
Materials for Chenille Embroidery.  
Country Dealers supplied with School Books and Stationery at Wholesale.  
Wall Paper with Borders, and Window Paper in great variety.  
Cash paid for any amount of clean linen and cotton Rags.  
The attention of the Public is called to a new invention, called **FORTIN'S BOOK HOLDER**, which enables a person to read, with perfect ease, sitting upright, leaning back, lounging on a sofa, lying down, walking about, or in any other position, except standing on his head.  
J. McMILLAN,  
Salem, Oct. 6th, 1855—2m.

**WALL PAPER.**  
ALL who are in want of **WALL PAPER** can have forty varieties to choose from by calling on **McMILLAN'S Book Store, Salem, Ohio.**  
Also, all kinds of Miscellaneous and School Books, Blank Books and Stationery of every description, Wholesale and Retail.  
The attention of writing Teachers and others who desire superior articles of Stationery, is particularly invited.  
CASH paid for any amount of clean linen and cotton Rags.  
J. McMILLAN,  
Salem, April 14, 1855.

**BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.**  
**LOST.**  
On Thursday, April 17th, a note calling for \$18.00; given by William Webb to George Fleck. All persons are warned not to buy said note, as its payment has been stopped.  
May 10, 1856.3a. **GEORGE F. LECK.**